¶ Nychodemus gospell.

¶ The prologue.

IT befell in the. xiv. yere of the reygnynge of Octayre Cesarye emperour of Rome. And in the reygnynge of Herode that was the sonne of Herode / whiche was kyng of Galyle / the. viii. kalendes of Apryll / the whiche is the. xxv. daye of Marche / the viii. yere of the sonne of Tyberius whiche was counsellar of Rome. ¶ And Olimpious had ben afore two hundred yere and more. This tyme Joseph and Annas were lordes about all Justyces / Wayes / Jewes. Nycodemus which was a worthy prynce dyd wryte this blessyd storye in Ebrue. And Theodosius ỳ emperour dyd it translate out of Hebrue in to latyn. And dyllwoppe Tuppyn dyd translate it out of latyn into frenshe. And here after ensueth this blessyd story.

¶ Thus endeth the prologue. And here begynneth the gospell of Nycodemus.

Annas & Caiphas. Symeon. Datan &
Damasticill Judas. Leuy. Nepthalym.
Alysaunder. & rus. And many other
Jewes came to Pylate & accused our
lorde Jesu cryst i many thynges. and
thus they sayd. we know him wel that
he is ꝑ sone of Joseph ꝑ Carpenter and was borne of
Marye/ and thus he sayth he is godes sone & kynge/
and not only ꝑ but / yese Sabot daye whiche is grete to
vs for ease & rest he breketh & so he wyll vnde our lawe.
Pylate answered thus & sayd. what is ꝑ which he hath
done & how many he brede our lawe/ ꝑ Jewes answered
and sayd. we haue by our lawe that no man sholde do
no werke vpon the Sabot daye/ and this Jesus with
his fals craftes heleth many maladyes/ as blynde/ la-
me/ croked/ and meselle/ and thus he breketh our Sabot
daye/ with his fals craftes. Pylate sayde how we may be
do suche thynges by euell werkyng. The Jewes answ
ered for he is an euyll worker/ & by ꝑ prynce of deuyles
that is Belsabub he putteth out deuyles/ and thus by
deuyles are all yese werkes put to hym. Pylate answ
ered thus by that ye saye that Belsabub is prynce of de-
uyles/ is not he a deuyll / this was neuer herde afore
this tyme that a man myght do suche werkes by the de-
uyll / but by the vertue of god I suppose that he doth
suche werkes/ & forye comyns wele he heleth all syke/
and for his well doynge ye accuse him. Than ꝑ Jewes
answered. Syr we praye you that ye wyll make him to
come afore you/ & ye shal here what he wyll say. Than
Pylate called a sergeaunte and bad him go and bryng
Jesu theder. Than went the sergeaunt/ and kneled be
fore him. And he cast a clothe vpon the grounde that he
had in his hande/ & sayde to our lorde Jesu cryst. Syr

go vpon this clothe for the iustyce will speke with you
whan the Jewes sawe the sergeaunt do suche worshyp
vnto our lorde / they cryed to Pylate and sayde / why co-
meth nat this sergeaunte forth lyghtly with Jesu / We
se well that he doth worshyppe vnto him as though he
were a kynge / & hath caste his clothe afore hym. Than
Pylate called the sergeaunt & sayd to him. Why dydest
thou suche worshyppe vnto him. The sergeaunte an-
swered and sayde. For I sawe Jesu come into Jheru-
salem vpon an Asse / and there I sawe folke spryde clo-
thes vpon the grounde before hym and dyd hym reue-
rence / and he wente there vpon. And than I sawe an
other company of chyldren with braunches and floures
in theyr handes syngynge (Osanna in excelsis). That
is to say blessed be thou that cometh in ỹ name of god.
Than sayd the Jewes to the sergeaunt / the chyld.en of
Hebrewe syngeth Hebrewe / and thou that arte borne of
Grece / howe vnderstādest thou hebrewe. The sergeaūt
answered here to and sayd. I asked an hebrewe and he
tolde it me. Thanne sayd Pylate to the Jewes / what is
Osanna for to say. The Jewes answered / it is to say
make me safe / or els lorde saue me. Than sayde Pylate
to the Jewes / lo your selfe beareth wytnesse of the wor
des of your owne chyldren / what hath than this serge-
aunt mysdone ỹ ye blame hym thus without a cause.
Than sayd Pylate to the sergeaunt / brynge Jesu afore
me / and loke that thou brynge hym as it pleaseth the.
Than the sergeaunte wente to our lorde Jesu in to the
parlore and dyd reuerence and worshyppe to hym as he
had done afore / and sayde to our lorde Jesu. My lorde
Pylate ỹ kye Justyce wyll speke with you. And as our
lorde Jesu entred into the parlore / there were sergeaun
tes that helde maces in their hādes / and at the comynge
in

in of oure lorde Jhesu the maces bowed downe vnto oure lorde Jesu / vpon the whiche maces were ymages of golde after the Emperoure. And whan the Jewes sawe that the maces with ymages bowed downe and dyd reuerence to our lorde god / thanne they cryed vpon them that helde the maces. And whan Pylate sawe that he sayde to the Jewes. Ne meruayle you nat that the ymages vpon the maces whiche they holde in their handes nowe downe / it semeth me that without reason ye crye vpon me. Than sayd the Jewes to Pylate: we se verely that they bowed downe to hym / and dyd reuerence to hym. Thanne called Pylate these sergeauntes to him and sayd to them. Why let ye your maces bowe downe to Jhesu. And the sergeauntes answered and sayd. Syr we be paynymmes & sergeauntes of the temple / but whan Jesu came in they bowed agaynste hym vnto no wynge of vs and dyd reuerence to hym. Than sayd Pylate to the maysters of the lawe. Chese you of the moost myghty men amonge you and let them holde these maces / and than shall we se yf they shall bowe or nat / whan this was done Pylate cõmaunded them for to holde the maces surely. And than he sayd and swore by holy Cezare if that the ymages on the maces bowed downe whanne that Jhesu cometh in that they shoulde sore forthynke it. Than sayd Pylate to the sergeaunte whose name was Akarta / let out oure lorde Jesu and bryng e hym in as it lyketh the to bryng e hym. Thanne went our lorde Jesu out of the parlore / and Pylate called them that helde the maces / and swore by the myght & the hyght of ỹ holy Cezare that if the ymages bowed downe whanne that Jesu came in he shulde smytte of theyr heedes. Thanne commaunded Pylate that Jhesu shulde be brought in. And the sergeaunte brought hym

in as he had done before. Whan that our lorde Jesu entred into the parlore the ymages bowed downe and dyd reuerence to our lorde lyke as they dyd that other tyme before. And whan Pylate sawe that he was ful hugely abasshed / and so he arose vp of his sete / and as he was rysynge vp came a messynger from his wyfe / whose name was Procula / and thus messynger delyuered a letter to Pylate / and thus it sayd.

¶ Howe Pylates wyfe sent a messynger te delyuer Jesu. ✠

Pylate be nat agaynst this rightful man / for I haue this nyghte hugely dremed of hym / by that I wote well that he is a rightful man. And whā that Pylate had redde this letter he sayde to all the Jewes. Syrs ye knowe well that my wyfe is a paynym / and ye knowe well

well that she had edefied many of your synagoges / she sendeth to you that she knoweth this man for a ryghtfull man / for moche tribulacion & disease she hath suffred this nyght for him. Than sayd the Jewes to Pylate haue we nat sayde to the that he is an euyll man / & werketh by the deuylles crafte / for by deuylles hathe he thus tysed thy wyfe. Than called Pylate our lorde to hym and sayd thus. Sayest thou nat ỳ all the Jewes beare wytnesse agaynst the / & thou gyuest no maner of answere. Than sayd our lorde Jesu vnto Pylate / euery man hath power to speke with his mouth be it good or euyll & so shall ye well se. Than the Jewes said vnto our lorde Jesu / what shall we se / we knowe well that thou were begoten in fornicacyoñ / & for thy byrthe dyd Herode slee all ỳ chyldren in bedleem / and in the coũtre aboute that were within two yere of age / & Joseph & Marye went in to Egypte for drede of Herode. And whan Herode was deed they came agayne in to ỳ cyte of Nazareth. And whan Pylate herde this he said vnto the Jewes. Than is that the same Jesu that Herode dyd seke for to slee. And the Jewes answered and sayd that it was he. Than doubted Pylate moche more than he dyd afore. And so there were .xii. Jewes that dre we them by them selfe / & thus they sayd to Pylate. Syr we knowe well that this man is nat borne in fornycacyon / for we knowe well that Joseph wedded his moder / and so he is not borne in fornicacyon / it semeth that your wordes be not true / for Joseph wedded Marye as they say that be of your owne kynde. Than sayd Annas and Cayphas and other Jewes that had sayde that Jesu our lorde was borne in fornycacyon and that he was an euyll werker / and that his dyscyples were fledde and proselyty. Than called Pylate Annas and

Cayphas and asked them what was proselytye. And they sayd that proselyty was Daynymmes chyldren / & so be his disciples / and for that they saye that he is borne in fornicacyon. Thã answered these .xii. men / whose names were such. Lazarus / Azorius / Antonius / Jacob / Serius / Gamaliall / Isaac / Fyues / Azarius / Agrippa / Amenus / & Judas. We say that we ne are proselyty: but we be Jewes chyldren / and we saye trouthe that we were there as Joseph wedded Marye. Than called Pylate these .xii. men that sayd thus / and he conjured them by the hight of holy Cezare / if that he were nat borne in fornicacyon that ye bere wytnes and swerte and swere before all this people. And these .xii. men answered to Pylate and sayd. We haue be our lawe that we ne ought to swere for it is synne / but we wyll swere by holy Cezare / if it be nat as we saye we wyll be culpable of deth. We se well that Jesu is nat borne in fornicacyon to be byleued by theyr worde. And we saye all sayd the other that he is borne in fornicacyon / and that he is an euyll werker. And thus he sayth that he is godes sonne and therto a kynge / and yet thou wylt nat byleue vs that haue the lawe to kepe. Than commaũded Pylate that all shulde go out of the parloze saue these .xii. men that said that our lorde was nat borne in fornycacyon / & also he cõmaunded that our lorde Jesu shuld be ledde out vnto that one syde of the parloze. Thanne sayd Pylate to these .xii. men. For what cause is it that they wyll bynge Jesu to dethe. And they answered & sayd that the mayſters of the lawe had hym in hate bycause that he healed maladyes and sykenesses vpon the sobot day. Than sayd Pylate. A Jse well for his good werkes they wyll sle hym. Thanne wente Pylate out of the parloze full of heuynesse & sayd to all the Jewes

J

I haue witnesse that I can kynde in this man no poynt of dethe. The Jewes answered / yf he had neuer ben an yuell doer we ne had nat delyuered him to the. Than sayd Pylate to the Jewes. What sayde god that there shulde be no man slayne but of me. Than entred Pylate into the parloze agayne / and called our lozde Jesu to him and sayd. Thou arte kynge of Jewes. Oure lozde Jesu answered agayne / thou sayest that of thy selfe oz els other haue said that to the of me. Than said Pylate vnto our lozde Jesu Christ. Thou wotest well that I am no Jewe but of thyne owne nacyon / the byshoppes & princes haue deliuered the to me / but I wote neuer what yuell thou hast done the / if thou be kyng of Jewes answere to me. Oure lozde answered to hym / my kyngdome is nat in this wozlde / foz if my kyngedome were in this wozlde / my myniſters wolde nat be agaynste me / noz I shulde nat haue be delyuered to the but my kyngdome is nat no we here. Than answered Pylate / than I se well thou art a kynge. Than answered oure lozde Jesu / thou sayest that I am a kynge / & to that I was bozne / and foz to declare to the wozlde that who so be of trouthe wyll here my wozde. Than sayd Pylate what is trouth / by thy wozde there is but lytell trouthe in the wozlde. Our lozde sayd to Pylate / vnderstande trouth howe that it is iuged in esthof the that dwell therin. And thus sayd Pylate to the Jewes I haue wytnesse bothe in heuen and in erth / sonne and mone that I can kynde no cause of dethe in this man. Than answered the Jewes / is nat this a great cause that he sayth of our temple that he myght destroye it and reyse it agayne in thze dayes. Than sayde Pylate what temple is that the whiche ye speke of. And the Jewes answered that it was the temple of Salamon

the

the whiche was in edefyenge. xlvii. yere / and this Jesus sayd that he wolde distroye it / and reyse it agayne in thre dayes. I am sayd Pylate without gylte of spyllynge of this mannes blode / and that shall ye well se / what wyll ye do with hym. The Jewes that were full of enuye cryed all with one voyce / the shedynge of his blode be vpon vs and vpon our chyldren.

How Pylate toke of the moost auncyent men of the lawe / as bysshoppes and other maysters to counsayle.

Than Pylate toke of the moost auncyent men as bysshoppes and maysters of the lawe and sayd. Syr do nat agaynste this symple man / for I do you to wytte

wytte that he is nat worthy to be deed / is nat he more worthy that hath heled maladies/than he had broke the sabbot day. Than sayd the Jewes/a good iudge take heve if any man hath done a forfayte agaynste Cezar/ were he nat worthy to be deed. And than Pylate sayde vnto them yes. Thā sayd the Jewes moche more is he worthy ỹ forfayteth against god/for he said him selfe ỹ he is goddes sonne/ for whan we comured him that he shulde tell vs if he were goddes sonne or nat/he denyed it nat/and yet he sayd that we shulde se the son of man sytting vpon ỹ tryght hande of ỹ godhede/ & comynge out of the skyes of heuen. And whan Pylate herde this he ladde oure lorde Jesu vpon that other parte of the parlore and sayd to him. Wan I ne wate what I may do with the. Thā sayd our lorde Jesu to Pylate. Moyses and the prophetes here before preched of my passion & of my resurrection. Whan Pylate herde this he pronounced all the wordes of our lorde to the Jewes. And anone the Jewes sayde to Pylate. What woldest thou here more of his false sclaundre. Than sayde Pylate/ take him into your synagode/& deme there on him your lawe. The Jewes answered/our lawe commaundeth that if any man syn or trespas agaynst any man he shal withdrawe him. xlii. dayes out of the temple. And he that sinneth or trespasseth against god by sclaūder/our lawe byddeth that he shall be stoned to deth. And for as moche as Jesus sayth that he shall sytte in heuen vpon the tryght syde of the deuyne mageste/ and that he shall come from heuen in to the skyes/for this sclaunder we wyll that he be crucifyed. Than said Pylate that is nat good that you call you for to do. And thā Pylate loked about hym and sawe many men and women that wept sore/and helde theyr countenaunce vpon him. Thanne

sayd

sayd Pylate to the byſshoppes of the lawe / I ſe well that moche of the people wyll nat that this man dye. Than sayde the mayſters of the lawe. Good Jeſu we ſe well ꝑ he muſt be deed / & for drede of woꝛſe dethe he may nat lyue. Than sayd Pylate / what is ꝑ cauſe that he ſhulde be deed foꝛe. Than sayd the Jewes / bycauſe that he sayth ꝑ he is goddes ſonne / & therwith kynge.

¶ Howe Nychodemus spake to Pylate foꝛ Jeſu.

NIchodemus that woꝛthy pꝛynce was that tyme afoꝛe Pylate & thus he sayd I haue oft tymes ſpoken to ꝑ maiſters of ꝑ lawe and to all the Jewes / & thus I haue sayde vnto them that vngoodly & vntruely they do amyſſe agaynſte Jeſu / foꝛ many gloꝛyous ſygnes & tokens hathe he wꝛought amonge vs / that neuer none of ous

of our forme fathers wrought afore vs / and therfore I counsayle you let him go & do him no more harme / for if the tokens & myracles be of god that he hath wrought it shall endlesly endure after his dayes / and if it be nat of god but by enchaûtement or by some charme it shal nat endure. For Moyses that was of god he shewed many tokens in Egypt whiche that god badde him do afore kyng Pharao / than was there two men / James and Zambres the which were sorcerers & wytches that disceyued the people / they made the same tokens that Moyses made. And the Egyptiens helde the tokens of god. And for they were nat of god they perysshed / and all that euer helde with all / and therfore I saye let this man go / & do him nomore harme / for I saye forsothe he is nat worthy to be deed / & perauenture thus Jesus may be a Prophete sent to vs / as Moyses sayde to our forme fathers that our lorde god shuld chose and sende a Prophete of our owne nacyon / & that we shulde here and beleue him as god him selfe. And paraduenture this may be the same man that god sayde this of. And this Jesus be the same man sente of god he is come to the saluacion of all mankynde the whiche byleueth him truely. And vnto the dampnacyon of them that beleue nat syght as our lorde god sayd vnto Moyses that if any man refuse the Prophete / and wyll nat here what he shall saye in my name he shall be put out of my people / all this haue I sayd vnto the prynces of the lawe. And whan that the Jewes herde this ꝑ Nychodemus said afore Pylate / they said thus. Wese well that thou arte a disciple of Jesu / and therfore thou spekest for him. Than said Nychodem⁹ vnto the Jewes. Than is nat this lorde Pylate here a disciple of Jesu that hathe spoken this for him / is nat he the hyghe Justyce

vnder Cezare the Emperour. Whan the Jewes herde this than they sayde to Nychodemus. Ye take thou the trouth of Jesu/and that thou may haue thy dwellynge place with hym. Than lyfte vp Nychodemus his handes to heuen & said. God graunt ꝑ I may haue parte of the trouthe of Jesu/& a dwellynge place might I haue of him/god graunt that it may be so as ye haue sayd.

¶ Howe certayne Jewes shewed to Pylate the myracles that Christ had done.

And anone there starte forth a Jewe afore Pylate/and thus he sayd. My lorde Pylate I lay bedradren. xxxviii. yere/and euery day for the most part in pyll of deth/& so it befell ꝑ my lorde Jesu came by me & had pyte on me/& than he bad me take my bedde and go home into my house/and anone with his wordes I was made hole. And anone after came an other Jewe afore Pylate and thus he sayde. My lorde Pylate I was poore blynde/as my lorde Jesu passyd afore me I sayd to him Jesu the sonne of Dauyd haue mercy on me. And he had mercy on me/and he put his hande to myne eyen and than I sawe. And thā another Jewe that stode afore Pylate sayde. Syr I was a mesell and my lorde Jesu Christe made me hoole with his worde. After that came an aged woman afore Pylate & sayde. My lorde Pylate I was diseased with the reed flyre thre yere and more/and I dyd nat but touche the hemme of the vesture of my lorde Jesu/and anone I was made hoole of my maladye/and therfore my lorde Pylate haue mercye on hym/& do hym nat to deth. And whan Pylate herde this he feared. And anone a great copany of Jewes that our lorde Jesu had healed cryed all with one voyce. A great sauyour of ꝑ people is our lorde Jesu. Whan Pylate herde this he sayd vnto cayphas

phas & Annas / and other mayſters of the lawe. I mer-
uayle why ỹ your forfathers / prynces / and byſchops /
of the lawe heled nat men of theyr infyrmites / as this
man dothe. And they anſwered no worde therto. And
theſe men ỹ our lorde had healed / cryed with one voyce
Our bleſſed lorde Jeſu hathe wrought many oryuyne
myracles / as he that reaſed Lazar fro deth to lyfe whi-
che had layne deed foure dayes in ỹ erth / and our lorde
Jeſu by the vertue of his wordes reyſed him out of this
moment / and brought hym alyue amonge vs his fy-
ſters / & made hym to ſyt with him at his table. Whan
Pylate herde this he was all abaſched for feare / & cryed
with an hyghe voyce to the Jewes & ſayde. Men what
is this that ye wyll do. Jſe that without gylte ye wyll
ſhedde the blode of hym that hathe nothynge wroug-
amyſſe. Than roſe Pylate vp and toke Nichodemus
him / and theſe .xii. men whiche that ſayd that our lor
was nat borne in fornicacyon / & thus he ſayde to the
Syrs I haue great affection in you / tell me me what
ſhall do with hym. And they ſayde ſyr we can nat ſay
but we wyll neuer aſſent to the wyll of the mayſters o
the lawe / nor to theyr workes / and therfore let them
well to theyr ſoules that they may be ſaued at the daye
of Jugement. Than tourned Pylate to the maiſters of
the lawe and to the other Jewes and ſaid thus to them
Syrs ye know well that it is the cuſtome amonge vs
to delyuer a priſoner to the people for ỹ loue of our ſa-
bot the hye daye of ſacrefyce / and ſyrs ye know well ỹ
I haue in my priſon a noble priſoner a man ſleer whic
is worthy to be deed / whoſe name is Barabas / wyll
ye that I delyuer you hym / or els Jeſu whiche is with
out gylte and nat worthy to dye. The pryncis & the by
ſhoppes and the olde men they ſayd with one voyce wo

wyll that thou deliuer to vs Barabas. Than sayd Pylate wh at wyll ye than say that I do with Jesu which is called Christ. Than saide the Jewes with an hyghe voyce/let him be crucifyed/& some said if thou let hym go thus/thou ne arte Cezars frende syth that he sayde this foule sclaūder that he is goddes sonne/and therto a kynge/for who so euer sayth that he is a kyng/he speketh agaynst Cezare. And whā that Pylate harde this he was wonder heuye/and thus he sayde to the Jewes all dayes from the begynnyng ye haue be contraryous to them that hath done well to you / and to him ye haue done moche harme & moch turmentyng. Than said the Jewes what is he that hath done so moche good to vs Than said Pylate our god which hath holpen you and deliuered you out of the hādes of Egypt which drowned your enemyes in the depnesse of the reed see & ledde you throughe the water of the see also dryeas vpon the rouūde. And also in deserte he reyued vnto you Mānā and made water come out of the harde stone in deserte which that ye dranke of and all your bestes. And also he gaue to you the. x. cōmaundementes of ỹ lawe. And in all these cōmaundementes that he hathe charged you with/ye haue ben contraryous to your god. As whan ye made a calfe to be your god/ whiche wolde haue disherited you & destroued you ne had. Moyses ne youre mayster that prayed to your god for you for the peryll ỹ ye were in/& nowe ye saye to me that I hate my kynge and am not his frende if I delyuer not this man Jesus that hath cured moche of your people of many infyrmitees which is your kyng that neuer dyde euyll but euer moche goodnesse and profyte. Whan the Jewes herde this they were ful angre and maltalent/and thus they cryed all togyder and sayd. Our kynge is Cezar em-

perour of Rome. for we knowe well that Jesus is no kynge thoughe that kynges sought him in Bedleem & sayd that they sought the kynge of Jewes / and offred to hȳ gyftes / but yet is he therfore no kynge / we knowe well that whan Herode herde saye that they sought the kynge of Jewes / he wolde haue slayne him therfore / And so he dyd slee thousandes of chyldren therfore in Bedleem and all the countree aboute / as we haue sayd to you here before. Whan Pylate herde this he cōmaunded thē to be styll / and than he sayd to them. Is it not he than that Herode sought for to slee. And the Jewes answered and sayd that it was he. And anone Pylate dyd commaunde water to be brought to him / and afore them all he washed his handes sayeng thus. I am not guilty of the spyllynge of this ryght full mannes blode / and that may you well se / but the blode of him be vpon you and vpon your chyldren. Than cōmaunded Pylate that a grete company of knyghtes sholde be broughte afore him to his parloure. And than Pylate kest the sentence vpon our lorde Jesu cryst / & thus he sayd to him.

How Pylate cōmaunded the Jewes that no bylaynes sholde put Jesu cryst to his passyon but knyghtes.

Thyn owne people hath dyspreued all that euer I haue spoken for the / and therfore I commaunde at the begynnynge

that no man laye handes on him but if he be a knyghte or elis of gentyll blode / for it is nat fyttyng that a kyng shulde be slayne of bylaynes / and therfore I cõmaunde that at the fyrst begynnynge that he be scourged to the pleasynge of the fyrst prynces / and thanne lyfte him vp on the crosse / and with hym two theues / the whyche that hath ben euyll doers / that one by name Dysmas and that other Gesmas / and lette them be slayne with bylaynes / and no gentylles to touche them. And than our lorde Jesu was ledde out of the parlore / and the two theues with hym / and thanne they ledde them into another parlore / wherin was a pyller of whyte marble / and there they dispoyled our lorde Jesu out of his clothes / and bounde hym naked vnto the pyller / and there they bet hym and scourged hym with roddes and whyppes / so hugely that there was no skynne hoole vpon hym / and that was a pytefull syght for to se that blessed bodye standynge all naked before all the people scornynge & sayenge thus to our lorde god in his scourgynge / do gladly our kyng for this is our fyrst begynnynge / And than the maysters of the lawe sayde to the knyghtes / do on our kinge a softe garment / and let vs crowne hym for our kyng. And than the knyghtes dyd vpon hym a clothe of sylke whiche for habundaunce of blode was so clonge to him / that at the pullyng of it was an hundred folde more payne to him than was his scourgyng. And whanne they had pulled of this garment they dyd on him a reed mantell of sylke / and after that they sette a garlande of thornes vpon his heed and they prested so fore that garlande of thornes vppon his heed that the thornes perced downe into his brayne and so at the laste they ledde hym to the crosse / and there they crucyfyed hym bytwene two theues. Dysmas on

the

the ryght syde/and Gesmas on the lykte syde. And so they put to his mouthe a sponge full of Azell and gall & that they put to his mouth for to drynke of. And thus that blessed lorde Jesu suffred all that euer they wolde do to him. And than our lorde Jesu loked vp to the father and sayd thus. My father forgyue them this tresspas/for they ne wote what they do/& than the knyghtes caste lottes vpon his vesture for to wytte who shulde haue it/and than the princes of the lawe with bysshoppes and many other/they cryed vnto our lorde Jesu/and thus they sayd. Thou hast healed many other/and thou ne mayst heale thy selfe/if thou be goddes sonne come downe of ȳ crosse and we shall beleue on the. And than said ȳ knyghtes in scorne/if thou be king of Iewes delyuer nowe thy selfe. And than was cõmaunded that a knyghte shulde be brought forthe/whose name was Longeous/and hym they made to put a spere to Jesus syde. This knyght Longeous was blynde/and so the prynces of the lawe made hym for to perce our lordes syde/and so there came out of his syde bothe blode and water/& so the blode came rennyng downe by the spere shafte vnto Longeous hande/& he by aueuture wyped his eyen with his hande/and anone he dyd se.

AND than Pylate dyd wryte a byll vpon whyche was wrytten Jesus nazarenus rex iudeorum. That is for to saye. Jesus of Nazareth kyng of Jewes. And this was wrytten in Hebrewe/Greke/and latyn. And this tytle they putte aboue his heed vpon the crosse. Thanne Gesmas the theefe whyche henge on the lykte syde of oure lorde sayd thus to our lorde Jesu/yf thou be god/delyuer bothe the an vs. Than Dysmas that henge on the

ryght

eyght syde of our lorde Jesu blamed him for his wor-
des and thus he sayd to him. It semeth by thy wordes
that thou dredest not god nor beleuest nat in him / and
therfore arte thou endlesly dampned / for well thou wo-
test that we haue deserued that we suffre dethe / but he
hathe eyght nought forfayted nor mysdone / and with
out deseruynge he is brought here to. And whan Dys-
mas had sayde these wordes he loked vpon Jesu and
thus he sayd to hym. Lorde Jesu haue mercye vpon
me whan thou comest into the kyngdome. And than an
swered Jesu vnto hym and sayde. This daye shalte
thou be with me in paradise / and that tyme was about
myddaye / and fro this tyme vnto none of the daye the
sonne was hydde and lost his bryghtnes / and the vayle
of the temple was smytten downe to ꝯ groũde in two
partyes / and some men say that an aungell dyd it with
a trace of fyre. And this aungell sayd many one heryng
I am witnesse of the passion of Jesu Christ. After that
our lorde Jesu Christ cryed with an hyghe voyce and
sayd. Father into thy handes I betake my spiryte / and
than he yelded vp his soule vnto his father. And whan
Centurio that was prynce ouer the Jewes / and Con-
stable in lykewyse sawe these tokens that were befall /
he glorifyed god & sayd / for sothe this man was eyght
full / & that is well sene by the tokens that are befallen.
And so all the people that were there as good folkes
whã they sawe these werkes of the vertue of our lordes
they smote theyr brestes with theyr handes.

¶ Howe Centurio tolde Pylate of the wonder that was at Christes passyon / and the same Pylate tolde the Jewes therof / and of the precyous clothe that our lorde was buryed in.

And Centurio tolde to pylate all ꝑ was befall. And whan Pylate herde this he was wonders heuy & sorye/and so for sorynesse & heuinesse he ne eate nor dʒāke ꝑ day. Than called Pylate the Jewes/ & thus he said to thē. Meruayle ye nat of the tokens that here be fallen at the passyon of Jesu/ and that the sonne loste his lyght and also the day/and the Jewes sayd to Pylate. Syr it was the clypse of the sonne as we haue vnderstanden of wyse men afore vs. Than sayde Pylate howe may it be that the vayle of the temple is smyten a sonder & many graues vndone/and the deed men tyse vp from dethe to lyfe/ hath the clypse of the sonne done all this. And all these tokens men tell me are befallen in the cytie of Jheru-

eusalem/& if ye beleue not me aske Centurio/and they that were with him whiche kept Jesu. Than were these men brought forth afore the Jewes whiche that bare wytnesse/and thus they sayd. For sothe we saye that in the dyenge of Jesu the erthe groned and shoke as a water doth whan it is meued/and we sawe that many bodyes arose fro dethe to lyfe/and by these tokens we byleue ꝑ this Jesus is goddes sone. Than ꝑ apostles and holy women that had folowed our lorde Jesu fro Galylee/ sawe that was befallen and ꝑ men had done to hym drewe them by them selfe. Thā Joseph of Barmathy kest him for to bye a precyous cloth for to wynde our lorde Jesu in whan he myght gete graunte of Pylate for to haue ꝑ body. And on this wise came Joseph by this precyous clothe as ye shall here. ¶ There was a knyght of Capharnane whose name was Leuy/this knyght wedded a yonge lady / and by processe of tyme they had to gyder a doughter / whom they called Syndonia and her they put to lernynge/and so by processe of tyme she wexed a curyous werker/as of clothes of golde and clothes of sylke /and of all other womens werkes. And so at the last whā god wolde this Leuy dyed and than his wyfe for the grete loue that she loued him she fel in a grete malady as in a colde palsy/ so ferforth that she myght neyther steere hawe nor fote / and so for this grete sekenesse she fel in a grete pouerte so ferforth that she ne had to lyue vpon/but by the werke of her doughters handes. And so it befell that vpon the same daye that our lorde Jesu was deed this lady / sayd to her doughter. My doughter Syndonia thou knowest well that our grete sabbot daye is nere / than must we ete our paske lambe/and on this daye the grete market at Barmathye / therfore good doughter go and araye

the

the / take some of thy werke that thou hast wrought and bye vs there suche thynges as is nedefull to ȳ and me at this holy tyme. Her doughter Sindonia answered to her moder and sayd / moder your wyll shal be done / and moder I do you to vnderstande that I haue wrought the curyousest clothe that euer was made / for it fell so gracyously to werke that it is more curyous than I can skyll of / and thā the lady sayd to her doughter lette me se that clothe / and Sindonia shewed this clothe to her moder / and whā this lady sawe this cloth she sayd thus. Blessed be that lorde that hathe made ȳ to werke suche a clothe / and doughter vpon my blessynge sell it to no man but if he tell the what he shall doo withall. And than this mayde Sindonia washed and bawmed her / and arayed her to the market / and in the market stode Joseph of Barmathye with moche people spekynge of our lordes dethe / and by auenture this mayde Sindonia came before him / and Joseph of Barmathye espyed the clothe that hanged on her arme / and asked her if she wold sell that cloth. And she answered and sayd ye syr. And thā Joseph asked her the pryce and she sayd. xxx. besauntes. And anone Joseph payed to her. xxx. besauntes. And Sindonia fell downe to his fete prayeng him that he wolde tell her what he sholde do withall. And than he answered her & sayd. Doughter this day is deed an holy prophete that men called. Jesus of Nazareth / and that holy prophete I purpose for to burye and wynde in this clothe / doughter nowe haue I tolde the what I wyll do withall / and therfore tell me who made this clothe that I haue bought of ȳ. And this mayd sayd that herselfe made it, And Joseph asked her what was her name / and she said. Sindonia Than sayde Joseph nowe after you I shall name this

clothe/ for this clothe shalbe named Syndonia/ & than this mayde went home to her mother & tolde her howe she had spedde/ & her mother asked her what shulde be done with the clothe. And Syndonia tolde her that the holy prophete that was that tyme deed shuld be buryed therin. And who shall burye hym therin sayd this lady And Syndonia sayd that Joseph of Barmathye shuld burye hym therin. And whan this lady herde this she sayde thus/ wolde my lorde god and that prophete that I had gyuen ỹ clothe to his buryeng. And anone with that worde she was more holer thā euer she was afore And anone the lady and her doughter fell downe to the grounde vpon theyr knees thankynge our lorde god of this glorious myracle. And so afterwarde oure lorde gaue them suche grace ỹ the mother was wedded to a worthy duke/ & her doughter was Empresse of Rome and so they lyued euer after in our lordes seruyce/ and whan Joseph of Barmathye had bought this precious clothe whiche was lorde & Constable ouer all Pylates men/ he was a full good man & a ryghtfull/ he was nat assented to the accusacyons and wordes of the Jewes he abode the kyngdome of god/ & so he came to Pylate & asked him ỹ body of Jesu. And Pylate graunted him it. Than this Josephe & Nychodemus toke downe the body of Jesu of the crosse/ and him he woumbe in this Syndonia that he had bought/ & he buryed hym in his monument/ where as neuer man was buried in/ and so the Jewes wolde haue slayne Joseph & the. xii. men ỹ had spoken for oure lorde Jesu afore Pylate. And also they wolde haue slayne Nychodemus/ and also those ỹ our lorde had made hole of many great infyrmytees/ And also they had discouered afore Pylate all his good werkes that he had done in euery place.

Howe

Howe the Jewes conspyred euyll agaynste Nychodemus and Josephe/and of many other meruayles.

Thanne Nychodemus shewed hym selfe to the Jewes/ by cause ỳ he was theyr prince and theyr guyde / and soone after there gathered a great multytude of Jewes into the temple afore Nychodemus / and this he sayd to them How may this be that ye are entred into this holy tẽple whiche haue your handes blody of the dethe of Jesu that syghtefull man whome ye haue vntruely Crucyfyed. Than answered to Nychodemus Annas & Cayphas/ Symeon & Datam/Gamaliell/ Judas/Leuy/Nephtalin/& all other Jewes: howe art thou so hardy to come amonge vs ỳ art consentyng to Jesu/& therfore suche pactes as he hath ỳ must haue with the in this worlde. Than answered Nychodemus and sayde Amen. The peas of Jesu be with me in this worlde / and in that other endelesly. And the Jewes answered & said Amen.

And as Nychodemus had answered thus / came Joseph of Barmathye amonge them and sayd thus to the Iewes / why be ye heuy to me with maletalent for I asked ꝑ body of Jesu of Pylate / & I do you to wete ꝑ I haue buryed hym in myne owe monument / & wounde hym in a precious cloth ꝑ is called Syndonia. And I say to you ꝑ ye haue wroughreuyll & synfull that ye haue vntruly crucifyed Jesu without deseruynge & also malycyously ye perced his syde with a spere / & whan ꝑ Iewes harde this they toke Joseph & cõmaunded him to kept well / and thus they said to Joseph. we know well that thou arte not worthy to haue a buryeng place amonge vs for we shall gyue thy flesshe and careyne to wylde bestes & wylde foules / and to be deuoured wt houndes. Thã Joseph sayd to thẽ these wordes / ye be lyke to proude Golyas as ꝑ prophete sayth / to me lõgeth vẽgeaũce & I shall yelde it sayth god. And ye whã ꝑ pylate washed his handes & sayd. I am vngylty of this mannes blode shedynge / he answered & sayd / ꝑ blode of him be on vs and on our chyldren / wete it well that fro ꝑ tyme forwarde shall ꝑ wroth of god come vpon you & vpon your chyldrẽ as your selfe sayd; & whan the Iewes yerde this they were ryght angry / & put Joseph in a darke prysone / & shet the doore strongly & put theto kepers. Than Annas & Cayphas and other bysshoppes of the lawe / kest for to assemble them after the sabot day for to sle Joseph / and whan they were assembled they sent to the prysone and vndyde the doore / but they founde not Joseph therin / wherefore they were sore abasshed.

¶ Howe one of the knyghtes that kept the sepulcre of our lorde came and tolde the maysters of the lawe how our lorde was gone into Galilee.

and

And as they were in this meruaylyng they anone entred into they^r synagoge / & amõge thẽ there was one of the knyghtes that kepte ỹ sepulcre & to them he tolde ryght sykerly ỹ oure lorde Jesu was not in ỹ monumente. And anone ỹ maysters of ỹ lawe asked him where ỹ they had done hym And ỹ knyght thus ãswered them & sayd. As we kepte ỹ graue ỹ erthe shoke / & than we sawe verily ỹ an aũgell descẽded downe from heuẽ and lefted vp ỹ stone from ỹ monument / & set him there vpõ / & his face was very bryght / and his vesture was whyte as snowe / & for ỹ grete drede ỹ we had we layed vs we were deed. Than we herde the aungell say vnto the women ỹ were comen to the sepulcre / dysmaye you not nor drede you not / for I know wel ỹ ye seke Iesu ỹ was crucyfyed / but I do you to wete ỹ he is rysen & is not here / for ye shall se hym in Galylee / as he sayd to you before. And whan the prynces of the lawe herd this they sayde to ỹ knyght. Is Jesu thã on lyue / we may not by leue this ỹ ye saye. Thã ỹ knyght answered & sayd. Jesus

hath

hath done many myracles that ye haue well herde / and
sene / and ye beleue it nat how we shulde ye than byleue vs
but youre owne demaunde is good / whanne ye aske if
Jesu be on lyue / whom than sayd ỳ Jewes to ỳ knight
we shal yelde to you Joseph if ye will yelde to vs Jesu /
for we do you to wytte that Joseph is in Barmathye.
Than sayd the knyght / and we do you to wytte ỳ Jesu
is in Galelye ryssen from deth to lyfe / & there they shuld
se him. And whā the Jewes herde this they had great
drede / & thus they sayd amonge them selfe / if men here
these wordes of these knyghtes / they shall all beleue in
Jesu. Than they assembled them to gether and gaue to
the knyghtes treasure / and thus they said to them. Go
ye and say to the people as ye laye & slepte his disciples
came prevely by nyght & stole the body of Jesu / & if ỳ
late knowe hereof we shall excuse you. Thus the kni-
ghtes toke this treasure & proclame as they cōmaūded
them / and so theyr wordes were soone spred all about.

THan came there thre men which that hyght Ty-
nees / Abbas / and Leuy / these thre men came
fro Galylee into Jherusalem / and thus they said to the
princes & to all them that were in the synagoge. Syrs
we haue herde & sene Jesu whiche that ye crucifyed and
syt & speke to his disciples vpon ỳ mount of Olyuete
and there he preched to them & said. Go and preche my
name & my gospell throughout the worlde / baptysyng
in the name of the father / the son / and the holy ghoste.
And what so euer he be that wyll be baptysed & byleue
in me / he shall be saued / and he that beleueth nat shal be
dampned. And whan the princes herde this / they sayde
to these thre men. Wen gyue prayseng and worshyp to
our lorde Jesu and be a knowe if this be true that ye

haue

haue harde and sene / & these men said all together with one voyce / by that lorde that is god of Abraham / of Isaac and Jacobe / we sawe Jesu syttynge and prechynge to his discyples / & if we couer this that we haue harde and sene / we shulde do great synne. And anone the princes rose vp and helde the lawe in theyr handes / & thus they sayd to them. We conjure you by the lawes of our lorde that ye kepe this counsayle that ye haue said to vs of Jesu / and so they gaue to these thre men great treasoure / and so they sent thre knyghtes with them for to bringe them into theyr owne countrey / and that they shulde no lenger abyde in Jherusalem.

SO came there a great assemble of comyns to the princes / and thus they sayde with a great complaynt / what tokens are these that are befallen in Israhell. Than Annas & Cayphas comforted them & sayd / we ought nat for to beleue the knyghtes that kepte the sepulcre wherin that Jesu was putte / they sayde to vs that they had sene an aungell lyfte vp the stone from the monument / and peraventure his discyples sayde to the knyghtes / & we wote well that they gaue to ỹ knyghtes great treasoure for to saye thus / and so they stale awaye his body / thus men oughte to byleue vs rather than the discyples that gaue the knyghtes great treasoure for to beare false wytnesse. Than rose Nychodemus vp and thus he sayd to them / ye haue harde what these thre men haue sayd / & sworne vpon the lawe that they sawe Jesu sytte & speke to his discyples vpon the mount of Olyuete / and there he styed vp to heuen. And ye wote well that the scripture telleth vs that Elye the holy prophete was rauysshed in to paradyse / and whan men asked his discyple Elyze we where that his father

Elye was / he answered rauysshed in to heuen. And thā they supposed well ꝑ he was rauysshed by the holy goost & left him soun where on the mountes of Israell / & thes fore they sayde lette vs seke some men that may go and seke hym. So they wente and sought thre dayes & thre nyghtes / but they coude nat fynde Elye / & therfore I counsayle you for to sende some for to seke the moūtes of Israell / for parauenture the holy goost had rauisshed Jesu / & parauenture he may be founde / lette vs than do penaunce for the trespas ꝑ we haue done. This counsayle of Nychodemus was pleasynge to all the Jewes & so they sente men for to seke our lorde Jesu / but they myght nat fynde him in no place. And whan these men were repayred agayne they sayd to the Jewes / we haue sought Jesu on euery hyll of Israell / & in euery dale and in euery place / but we can fynde hym no where / but we haue foūde Joseph in ꝑ cytie of Barmathye / & whā the prynce herde this / they were wonders Joyfull / and mery / & they glorykyed god that Joseph was foūde / & so the Jewes & maysters of ꝑ lawe assembled them together / & kest amonge ꝑ how we they myght speke to Joseph / & so they made letters ꝑ which sayd thus. Peace be with ꝑ & also with them that be with the / we know well that we haue synned in god & in the / and therfore father Joseph come to vs syth ꝑ we haue knowyng that we haue greuously synned trespassed agaynste the & hugely we meruayle of thy delyueraunce and takyng away fro vs. We know well ꝑ we cōspyred euyll counsell agaynst the / but god delyuered the fro vs / but peas be with the father Joseph worshyppes of all people.

¶ Yo we the Jewes chose. viii. men that were Joseph fryndes to desyre hym to come to them.

Than they chose. viii. men whiche that were frendes to Joseph & sayd/whan ye come to Joseph salue hym in peas/& do to him greting/ on our behalfe and delyuer to hym these letters. So these men went forth to ye cyte of Barmathie/& whan they came afore Joseph they salued him and grete him/& delyuered to hym the letters. And whan Joseph had redde these letters he sayd thus: Blessyd be my lorde god ỹ hathe conuered me with his wynges/and also blessyd myghte he be ỹ hath saued me from all mischeues. Than Joseph dde all these men in to his place/ and the nexte day after he tooke his hors and rode with them in to Jherusalem. And whanne the Jewes with the mayster of the ue harde tell of his cõmyng/they went worshypfully

agaynst hym / and whan they mette with hym they sayd thus to hym. Peace be at thy commyng father Joseph / & Joseph answered. The peace of our lorde be to all his true people. And than the maisters of the lawe with all the people they kysted Joseph. And Nychodemus ledde Josephe into his house. Than the nexte daye after Annas and Cayphas and Nychodemus ladde Josephe in to the temple / & thus they sayd to hym. Father Josephe gyue vs knowlege and to god in his temple of that we shall axe of you / father Josephe ye knowe well that ye buryed the body of Jesu / & father ye knowe well ꝑ we shytte you in pryson / & we coude nat fynde you therin / & therfore tell vs what befell there. Than Josephe answered and sayd / whan ye dyd shytte me in ꝑ close pryson vpon the sabbot day as I was in myne orysons and prayers ꝑ place was spredde aboue me with huge light as me thought from the foure partyes of the ayre / and so I lyfte vp my heed and sawe my lorde Jesu stande fast by me shynyng with the great clerenesse / and so fordrede ꝑ I had I fell downe flat to the grounde. Than my blessed lorde Jesu hente me by the hande and lyfte me vp from the grounde / & wasshed my face kyssynge me / & thus he sayd to me. Brother Josephe thou arte clene by the waters of thy fayth / for thy synnes ben released & forgyuen / & therfore my frynde haue no drede but beholde me & knowe what I am. And so I dyd beholde hym & sayd / my maister Elye. And he answered agayne and said. I am nat Elye / but I am Jesu Christ ꝑ whiche thou buryed worshypfully / & than sayde I to hym. Lorde shewe me thy monument where as I buryed ꝑ And thanne my lorde Jesu hente me by the hande and ladde me to the monumente / and there he shewed me the precyous Syndonia that I wounde hym in. And

than

than I knowe verely that he was my lorde Jesu / and so I fell downe & worshypped hym / and sayde my lorde Jesu blessyd myghte thou be that arte come hyther for to vysyte me / & thrzough thy grace hast delyuered me / & so he helde me by the hande and ladde me to the cytie of Barmathye. And than he ladde me in to my place and sayd to me. Josephe brother peace be with the / and loke ỳ thou go nat out of thy place these .xl. dayes / for ỳ Jewes shall do many great distresses to many of my frẽdes / & nowe shall I go to my disciples & speke to them of the saluacion of the worlde. And whan he had said ỳ worde / he vanisshed awaye from me / and whan ỳ princes of the lawe & other Jewes harde this that Josephe sayd / they were hugely abasshed / & for ỳ great drede ỳ they had they fell downe to the erthe / and so they cryed and sayd. What tokens are these ỳ are befallen in Israhell / the knyghtes that kept the sepulcre beare wytnesse ỳ they sawe an aungell descende downe from heuen / & that Jesu was rysen fro dethe to lyfe / and that he shall be sene in Galalie. And we knowe well that Jesu was a man / and his father and mother we knowe well / both Josephe and Mary. What may we saye here agaynst. Than sayd a iewe whose name was Leuius. I knowe well the begynnynge of Jesu / for I haue ben moche with them / for vpon a tyme as I was in the temple in myne offrynges and orysons / that same tyme saynte Symeon toke hym in his armes / and thus he sayde to hym. My lorde god let nowe thy seruaunte come to the in peace / for myne eyen haue sene thy helth that thou ordeyned or any people was. Than sayde ỳ Jewes. Let vs sende for these thre men that sayde that they sawe Jesu speakynge to his disciples vpon the mounte of Olyuete. And so they sent for these thre men / and whan

they were comen afore them they said truely that god of heuen was on lyue / and that we sawe verely howe that Jesu styed into heuen afore all his disciples.

Than answered Annas and Cayphas / our lawe sayth that by the worde of two or thre is sufficiently wytnesse / what may we saye here to / we knowe well ꝑ Enoche pleased god / & was rauisshed into heuen / and the sepulchre of Moyses might neuer be foũden. Pylate deliuered to vs this Iesu which we bete with scourges / & crowned him w̃ thornes & afterward was crucifyed / and smote him in the syde with a speare & Joseph buried his body in the sepulcre / which ꝑ nowe beareth wytnesse that he is on lyue. And these men saye ꝑ they sawe him stye vp into heuen / & than Joseph tolde another great meruayle that there rose vp many deed bodyes out of their graues / I wote wel that some men of them haue ben in Jherusalem / which that myshyleuers haue nat sene / & we knowe well that saynt Simeon receyued Jesu in his armes in the temple / ꝑ whyche was a full holy mã / this Simeon had two sones whose names were Garius & Leucius / & we were at theyr deth and at theyr buryenge. Go nowe and serche theyr graues / but I wote well they be nat there / but they be in ꝑ cytie of Barmathye in ozylons & speke to no man / but kepe them styll as though they were deed / and ther fore let vs go to them with worshype / & bryng them to the temple / & whan we haue coniured them parauenture they shall tell vs somwhat of the Resurrection of Jesu / and howe that he rose from deth to lyfe.

¶ Howe the Jewes went to seke two deed men that were rysen from deth to lyfe in Barmathye.

And so all the Jewes & maysters of the lawe went to the graues of these two bretherne/ and so they foũde them nat there. And anone they wente to the cytie of Barmathye whyche was forty. myle fro Jheruſalem/ and so they foũde them lyuynge. Than they kyſſed them and ladde them with them to Jheruſalem with great worſhyppe / and than they lad them into their ſynagoge / and whan they had ſhyt the dores ſurely they toke theyr lawes / & conſured them by the lawe of Jſrael / & by god Adonay yt that they lyued / & if ỹ Jeſu was god of Jſrael that reaſed them. Whan Cartus and Leuicius harde this cõiuracyon they loked vp together into heuen. And thanne they made ſygnes of the holy croſſe on them/ and than they

they sayd and spake / gyue vs parchement & ynke / that we may wryte thynges that we haue harde & sene / & so they gaue to them bothe ynke and parchement / & whan they were set they wrote bothe together and said thus.

¶ Our lorde Jesu Christ is resurrection of ỹ dethe & life ỹ beleue vponhim / suffre vs to saye the secretes of thy diuyne magestie ỹ thou dydest in hell by ỹ deth of thy holy crosse / for we be conjured by ỹ for to speke of the / thou commaunded to thy seruaunte by Myghell thyne archaungell that we shulde tell the secretes of thy dyuyne magestie what thou dydest in hell after thy holy resurrection as we were with oure forne fathers in the great preuy depnes of darkenes / there came a great bryghtnesse as it had byn a beame of lyght fro ỹ sonne / and that cast a lyght royall vpon vs. And anone Adam that was our forfather / and patryarkes and prophetes rose vp lyghtly and sayd. This is the lyght of hym that behyghte vs for to sende to vs endeles lyghte and anone Isaac with an hyghe voyce began for to saye.

¶ This is the lyght of our father son of god as I said here afore whan I was on lyue in the lande of zabulon and Neptalem ouer ỹ flom iordan. The people that sat in darkenes sawe great bryghtnes of lyght / & ỹ lyght was sent to them that sat in the shadowe of derke that was there as it had ben a sterre shynynge alone vpon vs. And as we were in this ioye and gladnesse of this lyght that shone vpon vs / there came to vs our father Symeon / and thus he sayd to vs with great ioye.

¶ Glorifye our lorde god Jesu Christe / our sauyoure whiche I receyued a chylde in ỹ temple / and to hym in myne armes sayenge thus / let nowe thy seruaũte passe

for

for myne eyen haue sene thy helthe / whan all ỹ great cõpany of sayntes that were in hell harde this / they were wonders ioyfull & mery. And after came another man to vs as it had ben an heremyte / & our fornfather asked hym what he was / & he answered agayne and sayde I am a voyce of a prophete of an hye company for I haue gone afore the face of his comynge / & also to make redy the way of his comynge / & to gyue helth and conmynge to his people in the remyssion of theyr synnes and whan I sawe hym come to me I was fulfylled with the holy ghost / and thus I sayd / see the lambe of god & beholde hym that doth awaye synne of the worlde / and hym I haue baptysed in the flom iordan & vpon hym I sawe the holy ghost descende in lykenes of a doue. And than I harde a voyce that came fro heuen sayenge thus / this is my son in whome great pleasynge is vnto me. And nowe I am come before hym to you to shewe to you the sonne of god is come fro heyght for to delyuer vs ỹ syt in darkenesse / and in the shadowe of deth abydynge his mercy. Whan that and our fornefather was baptysed anone he sayde to Seth his sonne. Tell to thy chyldren & to patriarkes & prophetes that the aungell said to the whan I sente that to the gates of Paradyse that thou shuldest praye our lorde god ỹ he wolde sende to me by his aungell of ỹ fruyte of life / & also of ỹ oyle of mercy for to anoynt withall my membres such tyme ỹ I was fulfylled all of malady & sekenesse. Than Seth starte vp & sayd with an hygh voyce. As I was at the gates of Paradyse prayenge our lorde god of ỹ oyle of mercy our lorde ien: Wyghell his archaungell sayenge thus vnto me. Our lorde god hath sent me to ỹ / trauayle nat for to haue the oyle of mercy to anoynt with Adam thy father I do the to wete thou mayste nat haue it vnto ỹ

last day be complete of. v. M. and. v. C. yere. And than
shall the sone of god Jesu Christ come into the worlde
for to receyue ỹ body of Adam thy father/ & the bodyes
of the holy sayntes/ patryarkes/ and prophetes/ & than
shall he be baptysed in Flom Iordan/ & whan he cometh
out of the water than shall he anoynte with the oyle of
mercy all those ỹ shall beleue in hym/ and than shal the
sone of god go downe to hell and leade Adam thy father
into Paradyse to the tree of lyfe & mercy. Whan the pa-
tryarkes and prophethes harde this ỹ which Seth had
sayd/ they made than great ioye and gladnesse/ and as
they made this great ioye. Sathan the pryuce of hell
and mayster of dethe sayd to the maisters of turmentry
Make the redy for to receyue Jesu Chryste the whyche
ỹ glorifyeth hym selfe to be the sonne of almyghtye god
& yet he is man ỹ dredeth deth/ for he dyd saye my soule
is heuy agaynst deth. And this Jhesu hathe wrought
many heuynesses & euyls agaynste me for them that I
made blinde/ croked/ lame/ & mezell he hath made hole
by his worde. And also the deed ỹ I haue broughte to
the he hathe reysed to lyfe. Than the prince of turmen-
try answered to Sathan what is he that is so myghty
by his worde/ and thou sayest that he is man that dre-
deth dethe/ all ỹ euer were myghty in erthe thou haste
brought them to my bōdes/ & if he be so myghty in mā-
hode as thou sayest. I say to the he is so myghty in dy-
uinyte ỹ we may neuer resyst agaynst him/ & if that he
sayd that he dradde dethe I saye to the that he wyll dis-
ceyue the and ouercome ỹ at all tymes/ & than answe-
red Sathan to ỹ maysters of the turmentry and sayd/
why dredest thou for to receyue myne aduersarye and
thyne/ I haue made the Jewes for to be agaynste hym/
and I haue made redy the rodde ỹ he shall be smyt ten

with

with/& I haue made redy the tree that he shall be crucifyed on/& thre nayles for to fasten him therto/and I haue made a drynke with Aysell & gall ꝑ he shall drynke/and I tell the that he shall be deed anone/and I shal bringe him redely to the. Thanne answered the prynce of the tourmentrye/this that thou sayest that he by his myghte hathe taken fro me them that were deed/what hopest thou he maybe ꝑ dothe suche maystryes by his worde. I drede me perauenture that this was he that toke awaye Lazare from me and reysed hym that was thre dayes deed/whome that I helde bounde in my prison/and hym ye yelded to lyfe by his worde. Than answered Sathan and sayd. I do the to wytte that he is the same Jesu. And whanne the prynce of turmentrye harde this he said to Sathan. I cõiure the by ꝑ vertue and myne that thou bryng hym nat here to me/for whã I harde the cõmaundemente of his worde I trembled and shoke for drede and all my fell sergeaũtes with me so that we ne myght kepe Lazare/but he flowe fro vs so swyfte as it had ben an Egle out of the bondes that we had hym in/and the erthe that he laye in dede vnoyd and yelded him quycke fro him/wenest thou Sathanne for to holde suche a lorde that toke his seruaunt fro vs mauger vs all by ꝑ vertue of his worde/wyt thou wel this without doubte if thou bryng hym hyder that is so myghty to saue all mankynde/he wyll putte vs hens I saye Sathan and all tho that be shytte in our prison and strayned by theyr synne in our boudes by hym they shall be delyuered and brought vnto euerlastynge lyfe. And as they spake thus together there came a voyce as it hadde ben thonder of the holy ghost/and thus he said (Attollite portas principes vras) ye princes of deth vnclose yous gates/for ꝑ prynce of glory shal entre therin.

And whan the prynce of hell harde this voyce he sayde to Sathan/go hens fro vs & thou be myght ye to fyght go fyght with him that is kynge of glorye. And so hell left Sathan from him/& than he sayd to his fell sergeantes/ shyt myghtly your gates w yron barres & fight myghtely/& withstande him myghtely that the kynge of blysse come nat therein/that our stronge be nat taken from vs/and we to be putte vnto endlesse sorowe. And whan the sayntes harde this they sayde with an hyghe voyce to the deuylles and to the prynce of turmentynge wretches/vndo your gates and let the kynge of glorye come in. Than sayd Dauyd the prophet/ prophecyed I nat whan I was lyuynge in erthe & sayd thus. (Muta hec est dies quã fecit dñs exultemus et letemur in ea). That is to say/this is the daye ỹ god made/therein we may be blythe & gladde. And after hym sayde I saye to all the sayntes. Sayd I nat whan I was lyuyng that the deed shulde be left vp/& the bodyes that lye in graues shulde be reysed vp fro dethe to lyfe/and that they ỹ be in erth shulde be full of ioye/& yet I say nowe more ye caytyues of deth & hell/ where is nowe your pryde/ where is nowe your victorye. Whan the sayntes harde I saye say these wordꝭ/they sayd all at ones to the prince of hell. Undo your gates wretches for ye be taken & bounde & may nat helpe your selfe. Thã came the voyce the secõde tyme sayeng thus. (Attolite portas vestras) And whan that hell harde this voyce come two tymes/ he answered vnauisedly thus. (Quis est iste rex glorie) that is to saye/what is the kyng of blysse. And than answered Dauyd sayeng thus. I knowe well that voyce by his wordꝭ of ỹ holy ghost/ for I prophecyed it afore and nowe I say to ỹ hell. (Dñs deus fortis et potens dñs potens i prelio/ipse est rex glorie) this is for to say

our lorde god stronge and myghtye/ and myghty in batayle/ he is kynge of glorye. Et ipse de celo in terram aspexit vt audiret gemitus cõpeditorũ vt soluere t filios interemptorũ. That is to say/ that blessyd lorde beholde fro heuen to erthe to here the waymentynge of them that are in bondes/ and that he shulde vnbynde the children that were brought to ỹ dethe to be slayne/ and therfore thou balayne stynkynge hole vndo thy gates that the kyng of blysse may come in.

AND as Dauyd had sayd this to hell/ came vpon them the gloryous desyred kynge of glorye in fourme of man/ and enlumyned all the darkenes of hell with the gloryous bryghtnesse of his glorious face/ & all the gates & shyttyng\ with yron barres & boltes all to brast in his holy comyng/ & all the fell fyndes made him space and waye. And whan the sayntes sawe Jesu aur sauyour come with aungels/ they were abasshed of ỹ great ioye so ỹ they ne durst speke/ but with great and softe hart they sayd thus. Our lorde god and oure sauyour thou art come to vs kyng of glorye to delyuer vs out of the bondes fro these false felons/ & blessyd be thy name/ for nowe shall we be made hole. Than came our lorde Jesu & brast all ỹ bondes ỹ we were bounde with/ & cõmaunded that we shulde be delyuered of all anguysshes from that tyme forwarde. And whan the prynce of hell with all his fell sergeaũtes sawe ỹ great bryghtnes/ they hadde thanne huge sorowe and drede. Than .v. prynces of hell rose vp of theyr seates w̃ huge fall rorynge and cryenge/ & sayd thus with great wayementynge. O Jesu howe we be ouercome by the/ what man art thou that seyleste thy requeste agaynst god vnknowynge vs what art thou ỹ brekest all oure power/

what arte thou that art so great and appered so lytell in erth What art thou that was so meke & lowely in erth & nowe art thou a pryncely fyghter in fourme of man/& nowe kyng of glorye that was dred & nowe thou lyuest and nowe all creatures tremble and quake by the crosse and by thy deth/& were buryed in a sepulcre & arte descended downe to vs/al quycke creatures tremble & quake by thy deth/and al the foure elementes shewed theis tokens/& nowe hast thou delyuered all them that were dred & distroubled/& put to myschiefe all oure full fell ministers. What art thou ꝑ hast deliuered them ꝑ were disceyned here amonge vs for theyr synne/and haste called them agayne to theyr fyrst fraunchyse. What art thou that gyuest lyghte to them that are blynde by the bryghtnesse of thy godhede. And than all ꝑ were in hell cryed with one voyce & sayd. A what arte thou that art so myghty a man and so clere in mageste shynynge without blame and clene of erthly synne/what art thou that entrest into our regyon and countrey without drede/& doubtest no poynt of turmentynge/but haste fro vs all tho that were strayned in our bodes/parauenture thou arte that Jesu that our prince Sathan sayd to our princes ꝑ thou shuldest take to the all the power of ꝑ world by thy dethe of the crosse. Than our lorde Jesu Chryste toke Sathan and bounde hym and delyuered hym in to hell to the prynce of turmentrye. Than behelde Sathan sayenge thus to hym. A thou prynce of perdicyon Belsabub with thy thre hedes/layer vpon the aungels of god why hast thou do this false dede. A which a dispoylynge thou behyghtest vs whan thou let hym falle to surhe a dede/what harme thou dyd to vs whan thou let the kynge of glorye be crucifyed. A thou false Sathanne thou ne wotest whatte thou haste done/for

this

this Jesu hathe enlumyned all the darkenesse of dethe with the clerenesse of his diuynyte / & hath now broken all the gates of our depe prisons / and vnbounde all that were therin / and they that were in our tormentry they scorne vs & by theyr prayers we shall euer after be ouercome that neuer afore durst say one worde agaynst vs / & nowe shall neuer none of mankynde come amõge vs but euer shall lede vs where they wyll / that neuer afore durst do against vs / & nowe are they fylled full of meruaylous ioye by ỹ praysyng of their lorde god. A thou prince of all shrewdnes / & father of all felonyes why hast thou done thus / howe durst ỹ do suche a lorde be crucefyed / for nowe be all tho that were in dispayre fro the begynnyng vnto this tyme nowe in helth & in endlesse life. And we shall neuer here theyr grutchynge gronynge nor weppynge. A thou tell Sathan all the ryches ỹ thou hadest cõquered by thyne apple i Paradyse / ỹ hast nowe lost by the tree of ỹ crosse / and all thy ioye is perysched whyle that ỹ hast crucifyed hym that was agaynst the / & wyt thou well that thou shalt suffre turmentryende lesly in myne horryble prison. A thou false cursed Sathan auctor of deth & father of pryde thou shuldest fyrst haue enquyred his cause; and if he had be worthy dethe and if thou haddest founde no cause of dethe in hym / thou shuldest haue lefte hym on lyue / but thou founde no faute nor cause to crucifye hym / and bycause thou were so hardy to crucefye hym / thou art the cause that he is entred in to your regyon / & wotest thou what thou hast done. I sayd to the thou hast al forlorne & we wretches shall dwell in turmentrye ỹ euer shall last as hell. And as Sathan spake thus came the kynge of blysse / and thus he sayd to hell. Thou prynce of hell Sathan thy power shall be endelesly to dwell here in stede of

Adam

Adam and his chyldren & all my ryghtfull people. And
than our blessed lorde spredde forth his ryght hande and
sayd come to me myne holy and all that haue myne ymage
& my lykenesse whiche were dampned to the dethe by the
fruyte of the apple & by the deuyll / & nowe may ye well
se ꝑ the deuyll is dampned by the tree & by the crosse / &
anone all the sayntes assembled thē together vnder our
lordes hande. Than our lorde toke Adam by the ryghte
hande & said thus to him. My peas be with the and all
my ryghtfull chyldren / & all my holy sayntes / & thā our
forne father fell downe on his knees afore oure blessyd
lorde weppyng for ioye / & thus he said. (Exaltabo te dñe
qñ suscepisti me non delectasti inimicos meos sup me.
Dñe deus meꝰ clamaui ad te et sanasti me deduxisti ab
inferis aiam meā: sanasti me a descendentibus in lacū.)
This is to say. My lorde I shal enhaunce ꝑ for ꝑ thou
hast takē me / for thou ne hast suffred myne enemyes to
be aboue me. My lorde god I haue cryed to the & thou
hast made me hole / thou hast brought my soule out of
hell / & hast saued me frō them ꝑ are fallen in ꝑ depnesse
of the lake; & than all ꝑ sayntes fell downe to our lordꝭ
fete sayenge all with one voyce to oure lorde god / thou
art come to vs byers of the worlde / blessyd be thy name
as thou shewest to vs by the holy lawes & by the holy
prophetes / thou bought vs agayne by the holy crosse / &
thou arte come downe to vs by thy holy vertue for to
drawe vs fro deth / & fro the horryble paynes of hell / &
than our blessyd lorde lyft vs his hande & made ꝑ sygne
of the holy crosse on Adam and on his holy saintes. And
so he toke Adam by ꝑ ryght hāde & lyfed out of hell vp
into the ayre / & all ꝑ sayntes folowed hym. Than king
Dauyd sayd with an hyghe voyce. (Cantate dño cantic̄ nou̅ quia mirabilia fecit). That is to say / synge

to

to our lorde god a newe sõge / for he hath wrought mer uayles. (Et hec est gloria oib⁹ sãctis eius). This is to say / blessed be god for thy great ioye to all his sayntes. Than after Dauyd said Mycheas. (Quis deus sicut tu dñe auferens iniquitatem et transgrediens peccata et nũc continens in testimonio tram tuam. &c. That is for to say. Who is suche a lorde as our lorde Jesu cryst is puttyng awaye all euylles of synne / and after hym said Abacuk the prophete. Thou comest out with helth vnto thyne humble people for to delyuer all thy frendes from all sorowes / diseases / and trybulacions. And thã after hym sayd all ỹ holy sayntes with one voyce. Blessyd myght thou be that cometh in the name of our lord Jesu Crist / for thou arte ioye and also blysse vnto all thy true people (Alleluya). And than all the prophetes pronounced all theyr prophecyes that they had shewed in erthe with great plealyng to our lorde god. And thã all the sayntes sayde / this is our lorde god that shall gouerne vs without ende. Alleluya.

¶ Howe our lorde ledde all his holy sayntes into the ioyes of Paradyse / and of the thre men that they mette. ✠

And than oure lorde toke Adam our forne father by the handes and ledde him into Paradyse and all his holy sayntes with hym / and them he delyuered to Myghell his archaungell / and he ledde them in to Paradyse where as is endeleese ioye. And whanne they were entred into Paradyse / there came agaynste them two men of great age and the sayntes asked them what they were / and howe it myght be that they were there so bodely and had nat ben with them in hell. Than one of them answered and

sayd I am Enoke that by ꝯ worde of god am translated hyther / & he that is with me here is Elyas tesbytes whiche was brought hyder in a brennynge chayre / and yet suffred we no deth / but we are kept to the comynge of antechrist to fyght with him with wordes & tokens of our lorde god / & of him we shal be slayne in the cytie of Jherusalem / and thre dayes & a halfe after we shall ryse fro deth to lyfe / and be take vp in the skyes. And as Enocke tolde this to the sayntes. There came to the a man berynge vpon hym ꝯ sygne of the holy crosse. And whan all the sayntes sawe hym they sayd to him / what man may thou be that haste here ꝯ lykeneſſe of a theke / and why beareſt thou the sygne of the holy crosse. And than this man answered vnto them and sayd / forsothe ye saye truely that I was a theke / & many cursed dedes dyd I in erthe. And therfore the Jewes crucyfyed me with our lorde Jesu / and whan I sawe the tokenynges of the elementes in his passyon I byleued that he was sauiour of the worlde / and maker of all creatures / and kyng almyghtly / than sayd I to him / lorde haue mercy on me / and haue me in mynde whan thou comeſt into thy kyngdome. And anone that blessyd lorde toke my prayer and sayd to me. This daye shalte thou be with me in paradyse. And thanne he toke me the sygne of the holy crosse / and said to me / bere this sygne with the and go to paradyse. And if the aungell that is keper of paradyse wyll nat suffre the for to entre in / shewe hym the sygne of the crosse / and say to hym that Jesu Christe which that was nowe crucifyed sent me to the / & whan I had sayd this to the aungell / anone he vndyd the gates and ledde me into paradyse / and set me on the ryght syde sayenge thus to me / suffre and holde the here a lytell whyle / for Adam whiche is father of all mankynde

with

with all his chyldren and al the frendes of god shal come hyder by the vertue of Christes passion. And whan the holy sayntes/as patryarkes & prophetes had harde these wordes of this thefe/than they sayd all with one voyce. Blessed be our lorde god almyghtye endlesse father of mercy that suche grace hathe gyuen to synners/ & brought vs to the ioye of paradyse & in to the pasture of delyte and to endlesse ioye. Amen.

THese are the holy secretes of the diuynite that we haue sene J Garius & my brother Leuitas but oure lorde god wyll suffre vs no lenger to tell and shewe vnto you the secretes of his dyuynyte/ for saynt Myghell the archaungell sayd to vs/ryse & go in to the cytie of Jherusalem/and be there in prayers & glorifye ỹ holy Resurrection of our lorde Jesu Christ with your bretherne that rose with him/ and that ye speke to no persone/but be you as domme vnto the tyme that oure lorde shall suffre you for to shewe the secretes of his diuynyte/and so the holy aũgell saynt Mychaell cõmaunded vs to go to Flomiordan to a place there that many are rysen with vs in wytnesse of the Resurrectiõ of our lorde Jesu Christ. Our lorde god hath graũted vs thre dayes to be in Jherusalem & holde there the holy pasche of our lorde god with our frendes/& also that we shal be baptysed in the flomiordan eche of vs at ỹ tyme makynge whyte stooles. And thus saynte Myghell commaunded vs ỹ we shuld be in orylons in ỹ cytie of Barmathye/& that we shulde shewe to you these holy secretes/and therfore gyue prayeng to our lorde god/ to be a knowe of your defaute/and do penaũce ỹ he may haue mercy vpon you. Nowe peas be with you of oure lorde Jesu Christ that is sauyour of vs all. Amen.

Howe Nychodemus and Joseph told to Pylate all that these two men had sayd / & howe Pylate treated with the prynces of the lawe.

AND whanne this scrypture was wryten / this Garius and Leuicius rose vp / and so Garius delyuered the byll that he had wryten into the hãdes of Annas and Cayphas and to Gamaliell. And Leuicius gaue that he hadde wrytten in to the handes of Nychodemus and Joseph of Barmathye / & anone they were trãsfigured & was no more seene / for bothe the bylles were al one hande / as though one man had wrytten them bothe / & there was nat one letter more in that one thã in that other. And whan the

Jewes & maysters of the lawe had redde these bylles &
vnderstode thē they were hugely abasshed & ashamed
And than they sayd amonge them that forsothe Jesu
was very goddes sonne / blessyd myghte he be endlessly
for all thynge bereth wytnesse therof. And anone after
they went out of the synagoge. And than Nichodemus
and Joseph of Barmathye tolde all this vnto Pylate /
& than Pylate dyd wryte all that whiche was befallen
of Jesu / and of that the Jewes had sayd of hym. And
all these meruayles he dyd put in his bokes. After that
Pylate entred in to the Jewes / and afore hym assem-
bled all the maysters of the lawe / as prynces & bysshop
pes. And than Pylate dyd commaunde the gates and
dores to be shette / and than he sayd to them. Syrs it is
done me to wytte that ye haue amonge you a newe sto-
rye of great scrypture the whiche scrypture I coueyte
for to se / and therfore I charge you that it be brought
into my presence. And whan it was brought to his pre-
sence / than sayd he to them all. I coniure you all by the
vertue of our lorde whiche that is father and maker of
all thynge that ye ne hyde no counsayle / but for to say ꝑ
trouth. Syrs ye knowe by the scriptures that is wryt-
ten yere that Jesu which that ye crucifyed is very god
des sone / & so it behaueth hym to come into this worlde
for the helth of mankynde. And therfore I charge you
that ye tell me what tyme ꝑ Christ shuld come by your
scrypture. Whan that Annas and Cayphas were thus
coniured / they charge and commaunded that al shulde
go out of the temple saue Pylate and them two. And
than they sayd to Pylate / good Juge thou hast so con-
iured vs that we must nedes shewe to the the truthe of
this that thou haste enquyred of vs. Syr vnto the tyme
that we hadde crucifyed Jesu / we knowe nat that he

was

was goddes sone / but we wende that the vertues that he wrought had ben done by some charme. Than made we vs assemble in this temple / & here we dyd reherce all the vertues that he had wrought. And so there were many of our lynage that sayd that they had sene Jesu after his passyon: and that they had herde him spek to his dyscyples / and they sayd ꝑ they sawe him stye in to heuen / and we sawe also two men that Jesu reysed fro deth to lyfe whiche tolde vs many meruayles that Jesu dydde in his dyenge and after / & that may ye wete by thre scryptures ꝑ we holde in our handes / but oure custome is suche that we do worshype to storyes ꝑ haue ben here afore in our synagoges / and so we fynde by wytnesse of god in the fyrst boke as it sayth ꝑ Mychell the archaungell said to Seth that was the thrde sonne of Adam whan .v. M. and .v. C. yere were cõplete thã shulde the sonne of god Jesu Christ come fro heuen / & yet we abyde his comynge / & parauenture this god of Israell ꝑ said to Moyses that he shulde make a hutche of wodnes in the length of two cubytes and an halfe / & in the length of a cubyte and an halfe / & these .v. cubytes we vnderstande by the olde testament that wham .v. M. and .v. C. yere is comen / than shal Jesu Christ the sone of god come into the hutche / that is the wombe of the mayden Mary. Thus our scrypture bereth wytnes of him that shall be ꝑ sonne of god / & a kynge of ꝑ people of Israell / but after the passion of Jesu we and oure prynces meruayled of the tokens & wordes that were done by him / & so we loked our storyes & counted all the lynage downe to Josephes lynage / & the lynage of Marye that was mother of Jesu / and so we haue accoũted that fro that tyme that god made the world and Adam the fyrst man vnto Noes flode is two .M. & .v. C yere

And fro the flode to Abraham is thre. M. C. yere/ and fro moyses to Dauyd is. v. C. yere/ & fro the trās=mygracyon of Babylone to the incarnacyon of Jesu christ is foure. C. yere/ & thus is ỹ accoũte in all. v. M. yere. All these thynges & maruayles dyd Pylate wryte for to be redde of all them that shulde come after/ and than Pylate wrote a letter to the cyte of Rome/ and to Claudio the Emperour. &c.

¶ Thus endeth Nychodemus gospell/ Imprynted at London in saynt Leonardes paryshe in Foster lane/ by me Johñ Skot.

IOHN SCOTT